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This 1968 national survey on ministerial continuing education dealt with educational leadership in the United States, analyzed participation, and assembled information on evaluation. Of the 766 organizations contacted, 299 (39%) responded. Educators were asked about role concepts, years of service, training and prior experience, proportion of time devoted to continuing education, numbers of persons devoting major time to ministerial continuing education, chief problems, and their own continuing education. Fiscal policies, criteria for selecting participants and developing programs, provisions for educational counseling, denominational strategies, and extradenominational participation were investigated. Data on participation by clergy and laity in nonresidential, residential, and correspondence study were tabulated for action training centers, clinical pastoral education centers, councils of churches, seminaries, universities and colleges, denominational agencies, specialized continuing education agencies, and miscellaneous agencies. Respondents also indicated specific objectives, evaluation techniques, personal preferences among programs, programs with the most educational value, popular types of programs, and lessons gained from experience. (Twelve references are included.) (ly)

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CONTINUING EDUCATION FOR MINISTRY:

PERSONNEL, PARTICIPATION, AND EVALUATION

Report of a Survey by

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CONTINUING EDUCATION FOR MINISTRY: PERSONNEL, PARTICIPATION, AND EVALUATION

Continuing education for ministry is a moving stream with many currents flowing in the same general direction, at different speeds, of different depths and widths, and with different degrees of temperature. As a stream it cannot be arrested in its movement without some distortion of its true nature, and no description adequately conveys its living qualities.

A national survey was made in the summer of 1968 with the approval of the Society for the Advancement of Continuing Education for Ministry (SACEM), and the Commission on Continuing Education, Department of Ministry, National Council of Churches. It was made upon request and with funding by the Department of Ministry, Board of Education, United Methodist Church.

Purpose. The aim of the survey was threefold: (1) to obtain a profile of the continuing education leadership in the United States; (2) to count participants in all programs offered; and (3) to assemble information on evaluation, its forms and its results.

Responses. Many people had problems with the survey. Vacations and staff dislocations hampered efforts to respond. Heavy staff loads created time problems. Newness of personnel in some agencies meant that records were not readily available. Requested data were not always in the form sought in the survey. The scope and intent of the survey were not always understood. Some who received a questionnaire were not interested. Some no longer answer questionnaires. These and other factors affected the survey and its completeness. The inquiry was ended on 1 October 1968.

For purposes of convenience the respondents were grouped in eight categories. The names of responding agencies, as shown in Chart 5, will show the makeup of each group. The responses from various groups are shown in Chart 1 below:

Chart 1. Questionnaires Sent and Received

Group	Sent out	Received	Responsive
1. Action Training Centers	11	6	54.54%
2. Clinical Pastoral Education	233	100	42.91%
3. Councils of Churches	270	47	17.04%
4. Denominational Agencies	16	16	100.00%
5. Seminaries	148	89	60.13%
6. Specialized Cont.Educ.Agencies	15	10	66.67%
7. Universities & Colleges	43	19	44.18%
8. Miscellaneous Agencies	30	12	40.00%
Totals	766	299	39.03%

The inquiry was sent to all agencies and officials who could be identified with addresses and that seemed to be connected with the continuing education movement. In view of the limiting factors already described, the total figures hereafter should be regarded as indicators from an extensive sampling, rather than a complete picture. The help of all those who answered is gratefully acknowledged.

I. Continuing Education Leadership

In seeking a profile of continuing educators, the survey asked about (1) role-concept; (2) number of persons devoting major time to continuing education for ministry; (3) proportion of time devoted to continuing education; (4) years of service in continuing education; (5) training and prior experience; (6) chief problems; and (7) their own continuing education.

(1) Role-concepts held by continuing education personnel.

Respondents checked the following roles when asked what fit most closely their own conceptions of their work:

ATC: trainer for urban ministry 7; change innovator 5; educational administrator 5; teacher 3; field work counselor 2.
CPE: counselor to pastors 68; teacher 54; sensitivity trainer 43; chaplain supervisor 38; adult educator 24; performance evaluator 23.
Couns: ecumenical executive 12; counselor to pastors 9; change innovator 9; adult educator 7; denominational executive 7; educational administrator 6; trainer for urban ministry 4; teacher 4.
Denoms: denominational executive 8; educational administrator 8; change innovator 5; adult educator 4; counselor to pastors 4; teacher 4; sensitivity trainer 3.
Semy: educational administrator 47; teacher 35; adult educator 15; counselor to pastors 13; change innovator 6; field work counselor 6; career guidance counselor 5.
Special: counselor to pastors 8; adult educator 7; teacher 6; educational administrator 5; change innovator 3; sensitivity trainer 3; performance evaluator 2; trainer for urban ministry 2.
Univs: adult educator 9; educational administrator 7; teacher 6; change innovator 3.
Misc: educational administrator 5; adult educator 4; change innovator 3; teacher 3; sensitivity trainer 3.

(2) Number of persons devoting major time to continuing education for ministry.

Those reported as spending 1/3 or more time to continuing education are tabulated in Chart 2.

Chart 2. Persons Devoting Major Time to Continuing Education for Ministry.

Group	None	One	Two	Three	Four	Five	Six	Seven	Eight	Nine
ATC	4			1						1
CPE	28	25	5	2	5	1		1		
Couns	12	1								
Denoms	3	3		1						
Semins	31	14	5	2						
Special		3	2		1					
Univs.	6	3	1		1					
Misc.	3	1	1	1	—	—	—	—	—	—
Totals	87	50	14	7	7	1	0	1	0	1

(3) Proportion of time devoted to continuing education for ministry. (Chart 3)

Chart 3. Proportion of Time Devoted to Continuing Education for Ministry.

Group	Full	3/4	1/2	1/3	1/4	Cannot say	No answer
ATC	7					2	
CPE	8	15	27	16	19	9	6
Coun.		1	1	3	3	28	6
Denom.	7	1			1	5	1
Semins.	9	3	7	4	6	34	20
Special	8	2	1	1	1		
Univs.	5	1	3	1	3	1	6
Misc.	2	1	2	—	3	1	2
Totals	46	24	41	25	36	80	41

(4) Years of service in continuing education for ministry (Chart 4)

Chart 4. Years of Service in Continuing Education for Ministry.

Group	5 or more	Four	Three	Two	One or less	No Answer
ATC			3	1	3	2
CPE	67	11	7	7	5	4
Coun.	11	1	2	1	5	22
Denom.	6	1	1	1	3	3
Semins.	25	5	9	11	12	21
Special	4	2		4	3	
Univs.	6	3	1	2		7
Misc.	6	1	—	1	1	2
Totals	125	24	23	28	32	61

(5) Training and prior experience.

Respondents indicated the following forms of training and experience that contributed to their preparation for current responsibilities:

ATC: graduate study 5; inner city parish 4; experience in action 3; parish ministry 3; sensitivity training 3; community change agent 3; leadership training 3; college teacher 2; seminary faculty/staff 2; ecumenical staff 2; denominational executive 2.

CPE: clinical pastoral education 86; pastorate 27; CPE chaplain supervisor 21; chaplain & counselor 16; college 18; seminary 20; graduate work--in theology 25, psychology 7, counseling 3, education 3; membership in Association for Clinical Pastoral Education 4; seminary teacher 3; psychotherapy 3.

Couns: college & graduate work 13; educational administrator 10; clinical pastoral education 6; teacher 6; pastorate 8; local church work 4; ecumenical work 3; urban ministry 2.

Denoms: pastoral ministry 6; graduate study 6; seminary or college teacher 3; synod official 3; continuing education leadership roles 3; university pastor 2; seminary study 2; apprenticeship with Reuel Howe 1.

Semins. parish ministry 30; seminary teaching 23; graduate study in theology 15; sensitivity training 9; Society for Advancement of Continuing Education for Ministry 7; military chaplain 7; administration 6; adult education 6; clinical pastoral education 5; field work director 5; seminary staff 5; denominational executive 4; ecumenical staff 4; special study in teaching 4.
Special: pastorate 6; seminary teacher 4; denominational staff 3; reading 3; graduate study 3; sensitivity training 2; field work director 2; experimentation 2.
Univs.: college & graduate work 14; teacher 5; parish pastor 3; extension work 2; church work 2.
Misc.: graduate work 6; research 1.

(6) Chief problems in continuing education leadership.

Respondents enumerated the following as their chief problems in work:

ATC: finances 2; goal-setting & achievement 2; adequate understanding of leadership training for action 2; time for research 1; getting denominational executives involved in social action 1; developing new skills for new style of ministry 1.
CPE: funds 10--for year-round program 1, for internes 6, for speakers 1; time 14--to read 4, to study 4, to get involved with pastors 3; space 4; motivating clergy 9; personnel for staff 9; interdisciplinary dialogue 3; staff liaison 3.
Couns: ecumenical cooperation 8; time 5; funds 8; moving church to encounter with world 3; administration 3; staff 2; volunteer staff recruitment 2; developing educational goals 2; communication to laity 2; preparing clergy for new ministry 2; strategy conceptualization 2.
Denoms: motivating ministers to participate 4; ascertaining continuing education needs of ministers 2; finances for program and personnel 2; motivating congregations to support 1.
Semins.: time to develop and administer program 23; funds 11--for own training 1, for travel 1; faculty availability 8; motivating participation 6; sensitivity to pastoral needs 3; developing needed yet unique program 3; relating continuing education and theological education 2; setting goals to meet needs with resources available 2.
Special: finances 5; devising curriculum suited to needs of clergy 2; keeping up with vast growth of programs 2.
Univs.: recruitment 4; funds 2; broadening ecumenism 2; staff personnel 2; group program planning 1.
Misc.: finances 3; enlistment 1; keeping up to date in field 1; time for coordinating and planning 1.

(7) Their <u>own</u> continuing education.

Asked whether they are engaged in programs for their own education, respondents answered:

ATC: no answer=2; no=2; attend annual National Training Laboratories short course 2; reading 1; writing 1; research 1.
CPE: no answer=3; no=26; reading & study 19; graduate work 16; regular professional meetings through the year 13; academic courses in college, university, seminary 12; sensitivity training 14; inservice workshops & seminars 12; chaplain supervisor course 7; clinical teaching 3; consultation in cases 4; psychiatric supervision 3; psychotherapy 3.
Couns.: no answer=2; no=24; study & reading 7; professional conferences & workshops 6; graduate study 6; study groups 2; clinical pastoral education 2; academic courses 2.
Denoms.: no answer=1; no=2; on the job study and learning 6; seminars 4; sensi-

tivity training 3; graduate study 2.
Semins.: no answer=25; no=16; professional conferences 14; reading & study 12; keeping up with specific field 8; sabbatic study 7; writing 4; research on own program 4; clinical pastoral education 2; sensitivity training 2.
Special: no=2; reading & study 4; adult education courses 4; professional conferences 3; study of behavioral sciences 2; research on own program 2.
Univs.: no answer=7; no=1; conferences & workshops 7; graduate work 3; research 2.
Misc.: no answer=3; no=1; conference & laboratories 2; reading & study 2.

II. Continuing Education Participation

Most of the programs of continuing education for ministry offered regularly in the United States are listed in Study Opportunities for Ministers, published annually by the Department of Ministry, National Council of Churches, and widely distributed. This yearbook does not include programs set up in response to requests by a group, nor (usually) those strictly limited in participation.

(1) Selection of participants.

The survey asked about programs that are selective in taking registrants. Responses indicate that the question was sometimes misunderstood. Some regarded a general announcement of an event as "invitation to come." The question of a limited invitation was answered as follows:

ATC: yes=5; no=1 CPE: yes=21; no=37 Couns: yes=4; no=2 Denoms: yes=10;no=1
Sems:yes=24;no=22 Special:yes=7;no=1 Univs: yes=2; no=5 Misc.: yes=2;no=3

Where individual invitations are extended, criteria of selection mentioned were function in the church; promise as leaders in social action (ATC); education, experience, interest, ability to profit from program (CPE); selection by denominational officials, years in ministry, geographic area (denoms); regular rotation among clergy of constituency, alumni, prior training (semins.); nomination by alumni, bishop, or senior clergy, commitment to study, graduates of seminary with 3 years' experience (special); denomination and council selection (misc.). Certified CPE centers screen applicants by the standards of the Association for Clinical Pastoral Education, Inc., and invite some to register.

(2) Development of a program upon request.

To the question, Do you develop a program on request, responses were:

ATC: yes=6; no=0 CPE: yes=60; no=12 Couns: yes=13; no=1 Denoms: yes=6;no=3
Sems:yes=23;no=7 Special:yes=6;no=1 Univs: yes=8; no=0 Misc.: yes=6;no=1

The criterion mentioned most frequently as a guideline in tailoring a program was that persons to be trained should help to shape the program. Availability of faculty and other resources, appropriateness as a continuing education activity, appropriateness as a function of the agency, and the apparent seriousness of purpose of those requesting the program were also mentioned frequently as guidelines.

(3) Number of participants.

The survey asked how many people participated in the agency's programs during the last report year, and to divide the totals into clergy and laity; and the numbers who resided in facilities of the agency and those who took part as non-residents; and the number who participated by mail. The responses are tabulated in Chart 5.

Report of Participation ("ndg"=no data given) ("np" =no program)

	Total	Clergy	Laity	Residential	Non-Resident
1. Action Training Centers					
Cleveland Internship	15	15	0	15	0
COMMIT (Los Angeles)	150	30	120	ndg	ndg
METRO (Washington)	ndg	ndg	ndg	ndg	ndg
TEAM (Kansas City)	250	108	142	0	250
TRUST (Richmond, Va.)	30	26	4	0	30
Urban Training Center (Chicago)	394	249	145	394	0
Totals	839	522	411	409	280
2. Clinical Pastoral Education Centers					
A.L.Bowen Children's Cent.	ndg				
Allentown State Hosp.	19	19	0	4	15
Anna State Hospital	150	113	37	0	150
Metropolitan, Detroit	10	1	9	3	6
Austin State Hospital	39	39	0	0	39
Baptist Hosp., Nashville	6	6	0	3	0
Baptist Meml., Kansas City	133	97	36	0	133
Bethesda, Cincinnati	26	26	0	0	26
Binghamton State Hosp.	21	21	0	6	15
Boston State, Dorchester	73	62	11	3	70
Bronson Methodist,Kalam.	5	5	0	0	5
Bryan Meml., Lincoln	8	8	0	ndg	ndg
CARE & Coun., St.Louis	12	12	0	0	0
Central State,Milledgeville	30	30	0	20	10
Central State,Louisville	ndg				
Chicago State Hospital	125	112	13	5	120
D.C.Welfare Children's	8	6	2	3	5
Cornell Univ. Hospital	ndg				
Covenant Hosp., Chicago	19	19	0	0	19
Danvers Hosp., Hathorne	27	27	0	0	27
Deaconess, Milwaukee	154	154	0	ndg	ndg
Delaware State,New Castle	18	11	7	5	13
Elmira Reception Center	9	9	0	ndg	ndg
Emory Univ. Hospital	150	150	0	0	150
Farmington State, Mo.	11	11	0	5	6
Fairview Gen., Cleveland	7	7	0	0	5
Fairview Gen., Minneapls.	400	125	225	0	400
Fergus Falls State,Minn.	12	8	ndg	12	0
Ga.Assn.for Pastoral Care	ndg				
Georgian Clinic	102	102	0	18	84
Ga.Baptist, Atlanta	35	35	0	ndg	ndg
Grady Meml., Atlanta	ndg				
Harlem Hosp., New York	ndg				
Haverford State, Pa.	17	17	0	0	17
Holy Triune Lutheran Ch.Mpls	6	3	0	3	2
Iowa Lutheran, Des Moines	15	15	0	0	15
Iowa Methodist, Des Moines	182	182	0	28	0
Jacksonville State Hosp.	235	230	5	0	235
Jamestown State, S.Dak.	179	179	ndg	ndg	ndg
John Umstead Hosp.,N.C.	25	25	0	3	22

Report of Participation (contd.)

	Total	Clergy	Laity	Resident	Non-Resident
Clinical Pastoral Education Centers (contd.)					
Kentucky State Reformatory	19	19	0	9	10
London Psychiatric,Ontar.	25	18	7	2	23
Lutheran Deaconess, Mpls.	29	26	4	ndg	ndg
Lutheran Hosp., Balto.	12	8	4	2	10
Lutheran Soc.Service,Minn.	40	40	0	ndg	ndg
Lutheran Soc.Service,W.Pa.	18	14	4	0	14
Mendota State,Madison,Wis.	24	24	0	22	2
Menninger Foundation,Wich.	366	337	21	ndg	ndg
Mental Health Inst., Cherokee, Ia.	13	13	0	4	9
Mental Health Inst., Mt.Pleasant, Ia.	131	128	15	6	125
Methodist Evang.,Louisvle	15	15	0	ndg	ndg
Montgomery Baptist Hosp.	ndg				
New Hampshire Hosp,Concord	16	16	0	4	12
Northampton State, Mass.	13	11	ndg	5	6
Osawatomie State, Kansas	29	29	0	ndg	ndg
Parish, Greenville, Pa.	ndg				
Pastoral Institute,Wash.	ndg				
Pennyroyal Mental Health Center, Hopkinsville,Ky.	25	25	0	0	25
Pinecrest State Sch, La.	np				
Prairie View Mental Health Center, Newton, Kansas	ndg				
Presbyterian Hosp.,San Fr.	ndg				
Presbyterian, Denver	21	21	0	5	16
Read-Chicago State, Chic.	ndg				
Richmond Meml. Hosp.	7	7	0	0	6
Rochester Methodist, Minn.	ndg				
Rockford Meml., Ill.	14	14	0	0	0
St.Andrew United Methodist Ch., Florissant, Mo.	3	3	0	0	0
St.Luke's Hosp., Milwaukee	10	4	6	8	2
St.Elizabeth's, Washington	300	270	ndg	ndg	ndg
St.Luke's Hosp., Fargo,ND	16	16	0	2	ndg
St.Luke's-Texas Children's, Houston	40	39	1	0	40
St.Louis State Hosp.,Mo.	11	7	0	0	11
Sibley Meml.Hosp., Wash.	18	18	0	ndg	ndg
S.C.Baptist Hosp,Columbia	154	154	0	12	142
Terrell State, Texas	50	36	0	3	47
Toronto Inst.for Past.Tr.	114	77	37	64	ndg
Trinity Hosp.,Minot,N.Dak.	5	5	0	5	0
Trinity Lutheran, Kans.Cty	14	9	5	4	4
U.S.Penitent.,Terre Haute	10	8	2	0	10
Univ.Chicago Hospital	150	140	10	50	ndg
Univ.Hospital, Ann Arbor	5	3	2	0	ndg
Univ.of Minn.Hospital	6	6	0	0	6
Univ. of Ky.Hospital	5	5			
Va.Institute of Past.Care, Richmond	40	40	0	20	20
Va.Baptist Hosp.,Lynchburg	7	7	0	0	6

Report of Participation (cont'd.)

	Total	Clergy	Laity	Resident	Non-Resident
Clinical Pastoral Education Centers (cont'd.)					
Wesley Med. Center, Wichita	14	9	2	2	7
Univ. of King's College, N.S.	5	5	0	1	4
University of Va. Hosp.	11	6	5	1	4
Western Mo. Mental Health Center, K. C.	ndg				
Winnebago State Hosp., Wis.	100	99	0	0	100
Worchester, Mass.	5	5	0	0	0
Totals	4,166	3,598	460	367	2,246
3. Councils of Churches					
Albany, N. Y.	ndg				
Alliance, Ohio	150	25	125	3	147
Atlanta, Georgia	ndg				
Attleboro, Mass.	19	19	0	0	19
Berkeley, Cal.	ndg				
Boston, Mass.	ndg				
Bronx Div., NYC	200+	150+	0	0	0
Cherry Hill, N. J.	ndg				
Chicago, Illinois	ndg				
Colorado (State)	ndg				
Conn. (State)	ndg				
Des Moines	300	6	294		
Evansville	ndg				
Ft. Wayne, Ind.	48	15	33		
Grand Rapids	ndg				
Harrisburg, Pa.	ndg				
Hawaii (State)	322	176		222	
Mass. (State)	ndg				
Minneapolis	9	7		1	8
Nat. Council of Chs. Educ. Development Dept.	200	160	40	200	0
NCC Church Center, U.N.	10,000	700	9300	0	10,000
New York (State)	ndg				
N.Y.-N.J.-Conn. Region	ndg				
New York City	ndg				
Okla., (State)	ndg				
Pennsylvania (State)	ndg				
Pittsburgh	30	22	8		30
Portland, Oregon	ndg				
Pueblo, Colo.	ndg				
Queens, N. Y.	ndg				
Rhode Island (State)	ndg				
Salem, Ore.	ndg				
South Carolina (State)	68	68			0
South Dakota	1,000	550	450	750	250
Springfield, Mo.	13	13			13
Toledo	ndg				
Utah (State)	ndg				
Virginia (State)	50	50		50	

Report of Participation (cont'd.)

	Total	Clergy	Laity	Resident	Non-Resident	Mail
Councils of Churches (cont'd.)						
West Virginia	ndg					
Whittier, Calif.	ndg					
Wichita	ndg					
Worchester, Mass.	ndg					
York County, Pa.	ndg					
Totals	12,359	1,911	10,250	1,176	10,467	
4. Denominational Agencies						
Am. Baptist Bd. Ed.	140	140	0	140	0	
Am. Baptist Home Mission	89	89	0	89	0	
Am. Lutheran Church	161	0	0	0	161	
United Presby. Bd. of Chr. Ed.(Church Educators)	100	60	40	0	100	
United Presby. Bd. Chr. Ed.(Young Pastors Schs.)	417	336	71	417	0	
Presbyterian U. S.	np					
Luth. Ch. in Am., BTE	600	600	0	600	0	
Chr. of Brethren, Enid, Okla.	np					
Epis. Diocese of N. Y.	71	71	0	71		
Epis. Exec. Council(Nat.)	np					
Meth. Ch. Detroit Conf.	400	125	275		400	
United Meth. Bd. of Educ. Dept. of Min.	ndg					
United Christian Mission Soc. (Disciples)	ndg					
Totals	1,978	1,612	386	1,317	661	
5. Seminaries						
Austin Presby.	32	32	0	32	0	0
Bangor	110	25	85	25	85	0
Berkeley (New Haven)	25	25	0	0	25	0
Bethany	30	30	0	30	0	0
Bethel (St. Paul)	1,050	875	175	53	997	0
Bexley Hall	np					
Boston Theol. Institute	np					
Central Baptist	187	0	187	0	187	0
Chicago Theo. Sem.	ndg					
Church Div. Pacific	51	49	2	35	16	0
Colgate Rochester	28	28	0	0	28	0
Columbia	99	99	0	97	2	0
Concordia	ndg					
Conwell	np					
Crane	np					

Report of Participation (cont'd.)

	Total	Clergy	Laity	Resident	Non-Resident	Mail
Seminaries (cont'd.)						
Crozer	np					
Duke	10	9	1	9	1	0
Ecumenical Center at Yale	366	348	18	366	0	0
Eden	96	96	0	16	80	0
Emmanuel (Toronto)	300	150	150	50	250	50
Episcopal Sem. of SW	ndg					
Erskine	17	13	4	17	0	0
Evangelical(Naperville)	np					
Garrett	np					
Gordon	np					
Graduate Theol. Union (Berkeley)	np					
Hamma	80	80		80	1	0
Hartford	np					
Harvard	10	10	0	10	0	0
Howard	np					
Institute for Religion and Social Studies (Jewish Theol. Sem.)	700	585			700	
Knox	ndg					
Lancaster	333	148	185			
Lexington	402	40	362			0
Louisville Presby.	198	0	0	48	150	150
Luther	200	200	0	190	10	0
Lutheran Southern	152	152	0	77	75	0
Lutheran (Chicago)	1,000	510	490	300	700	0
Lutheran (Gettysburg)	110	110		110		0
McGill	ndg					
McMaster	85	85	150	0		0
Meadville	ndg					
Methodist in Ohio	50	50	0	50	0	0
Moravian	ndg					
Nashotah	25	25	0	20	5	0
Nazarene	np					
New Brunswick	26	26	0	26	0	0
New York	59	59	0	1	58	0
North American Baptist	ndg					
North Park	30	4	26	30	0	0
Northwest Lutheran	24	24	0	24	0	0
Pacific	ndg					
Perkins	1,101	930	171	84	846	846
Philadelphia Div. Sch.	47	1	46	0	46	0
Phillips	60	30	30	30	0	0
Pittsburgh	ndg					
Presby. Sch. Chr. Ed.	93	93				
Princeton	1,006	860	47	720	197	89
St. Bernard's	ndg					
St. Meinrad	25					
St. Paul-Methodist	100	80	20	100	0	0

Report of Participants (cont'd.)

	Total	Clergy	Laity	Resident	Non-Resident	Mail
Seminaries (cont'd.)						
St. Vincent de Paul	np					
San Francisco	160	160		160	160	
Seabury Western	22	22		22		
Seventh Day Adventist	97	92	5		97	
School of Theology (Claremont, Calif.)	275	275				
Southern Baptist	100	100		100		
Union-Auburn (NYC)	485	465	20	385	100	300
Union (Richmond)	1,045	1,025	20	245	800	800
United (Twin Cities)	ndg					
United (Dayton)	ndg					
University of South	90	90		90		
Vanderbilt	125	112	13		125	
Virginia Episcopal	205	133	82	123	82	23
Wartburg	150	150				
Western (Oregon)	np					
Western (Mich.)	400	160	240	50	350	
Wesley	17	17				
Weston	60	60				
Winebrenner	500	125	375		375	
Woodstock	100+					
Totals	12,148	8,947	2,924	3,903	6,520	2,258

6. Specialized Continuing Education Agencies

American Baptist Center (Mass.)	ndg					
Chaplain Corps Planning Group, U.S.Navy	95	95		95		
College of Preachers (Washington)	400	400		400		
Institute for Advanced Pastoral Studies	325	319	6	325		
Lutheran Institute for Religious Studies (Texas)	285	110	ndg			
Pittsburgh Pastoral Institute	210	204	6		210	
Oklahoma Pastoral Institute	300	225	75		300	
Overseas Ministry Study Center	40			40		
Pacific Northwest Council	np					
Totals	1,655	1,353	87	775	510	

Report of Participation (cont'd.)

	Total	Clergy	Laity	Resident	Non-Resident	Mail
7. Universities and Colleges						
Colorado State Univ.	ndg					
Concordia College (Minn.)	300	33	267	0	300	0
University of Illinois	ndg					
Iona College	400	290	2	0	400	0
University of Kentucky	ndg					
University of Maine	np					
Michigan State Univ.	180	162	18	130	0	0
Mississippi State Univ.	ndg					
Mo. Sch. of Religion	187	35	65			98
Montana State Univ.	120	102	18	3	117	ndg
Rutgers- N. J.	85	85	0	85	0	0
No. Dak. State Univ.	80	72	8	80	0	0
Rocky Mt. College	np					
So. Dak. State Univ.	125	108	17	17	108	0
University of Vermont	46	37	9	0	46	0
Va. Polytechnic Institute	np					
West Virginia University	117	114	3	103	14	0
University of Wisconsin	ndg	65	80		285	0
Wyoming Agriculture Extension Institute	ndg					
Totals	1,640	1,103	487	418	1,270	98
8. Miscellaneous Agencies						
American Institute of Family Relations	500					
Berkeley Center for Human Interaction (Calif.)	100					
Christian Faith and Higher Educ. Institute (E. Lansing)	ndg					
Clergy Economic Ed. Foundation	2,000	1,500	500	2,000	0	
Church and Industry Institute, Winston-Salem	ndg					
Church Executive Development Bd.	123	85	38	123	0	
Community Mental Health Services, S.C.	460	350	110	0	460	
Maryknoll Fathers	ndg					
National Training Lab.	ndg					
North Conway Institute	100	75				
Northeast Career Center	ndg					
Rutgers Summer School of Alcohol Studies	333	33	100	200	333	
Totals	3,616	2,143	848	2,456	460	

Summary of Reports of Participation

Group	Total	Clergy	Laity	Resident	Non-Resident	Mail
Action Training Centers	839	428	411	409	280	
Clinical Pastoral Education Centers	4,166	3,598	460	367	2,246	
Councils of Churches	12,359	1,911	10,250	1,176	10,467	
Denominational Agencies	1,978	1,612	386	1,317	661	
Seminaries	12,148	8,947	2,924	3,903	6,520	2,258
Specialized Continuing Education Agencies	1,655	1,353	87	775	510	
Universities and Colleges	1,640	1,103	487	418	1,270	98
Miscellaneous Agencies	3,616	2,143	848	2,456	460	
Totals	38,401	21,095	15,858	10,821	22,414	2,356

(4) Fiscal arrangements for participants.

Charges paid by the participant for tuition, room, and board varied from nothing to $300 for a ten-day program. The amount of subsidy could not be ascertained from the charge to participants. Thus the amount of scholarship assistance could not be ascertained clearly. The primary sources of direct scholarship appear to be churches--both national, regional, and congregational; and institutional grants. Amounts and forms of financial aid vary widely. From this assessment it appears that there is no single plan for meeting the costs of continuing education and the cost to participants varies widely.

(5) Planning for further participation.

Asked about built-in provision for counseling with participants on their future plans for continuing education, respondents answered:

ATC: yes=3; no=2 CPE: yes=62; no=14 Couns.:yes=2;no=11 Denoms:yes=5;no=4
Semins:yes=21;no=28 Spec:yes=5; no= 2 Univs.:yes=0;no=10 Misc.:yes=2;no=4

Among ways reported were groups' discussion and private interviews. Resources used were Study Opportunities for Ministers, denominational brochures, career guidance questionnaires, and consultant in career development.

(6) Denominational strategy in continuing education.

Asked whether their programs fit into a denominational strategy, the respondents answered:

ATC: yes=3; no=3 CPE: yes=39; no=30 Couns.:yes=4; no=5 Denoms.:yes=7;no=1
Sems: yes=29;no=11 Spec:yes=5;no=3 Univs.:yes=4; no=5 Misc.:yes=1; no=4

Frequently the comment appeared: we have no denominational strategy. Programming centers seem to cooperate with denominations in offering certain programs to meet special needs in particular areas.

Executives of denominations and councils indicated the following as main lines of their strategy in continuing education: create a climate of acceptance for continuing education among clergy, laity, denominational executives 2; programming, support structures, consultation; counsel and motivate clergy and keep them informed 2; consult with seminaries & universities about provision of adequate program; consult with seminaries and bishops about provision of adequate program and support developments; working with men in ministry three or four years 2; working with men in ministry 14 years; change form of pastoral call to allow two weeks study leave per year; develop contributing fund for continuing education through pension board.

Denominational executives use program funds for seed money 8; training program directors 4; support for interdenominational programs 6; direct sponsorship 3; scholarships 1; aid to local groups in sponsoring programs 1. Council executives use their funds directly in program operation.

Experimentation in continuing education is encouraged by working through church council committees 2; developing experimental models 4; encouragement to seminaries 1; wide dissemination of creative ideas 1.

Five executives noted a trend in inclusion of continuing education leave and fiscal aid as terms of pastoral calls.

(7) Service beyond denomination.

With few exceptions all agencies reported extra-denominational participation in their programs:

ATC: yes=6; no=0 CPE: yes=77; no=2 Couns.:yes=11;no=1 Denoms:yes=6;no=3 Sems:yes=42;no=10 Special:yes=6;no=1 Univs.:yes=12;no=0 Misc:yes=7;no=0

Responding CPE centers emphasized that their program is open to all faiths. Most respondents emphasized the ecumenical spread of participation.

III. Evaluation of Continuing Education

(1) Specific objectives.

Responses to the question of specific goals varied according to the type of agency. ATC respondents emphasized skill training--in analyzing urban problems; in strategizing re human problems in the city; in identifying and using resources of the metropolis to meet human needs; in working effectively with constituencies for environmental change; in clarifying professional roles and religious institutional roles in effecting urban change. CPE noted most often these objectives: self-understanding 22; clinical supervision of the use of academic training in ministering to persons under stress 22; sensitivity training 14; exposure to interdisciplinary team processes 14; improved pastoral care 8; personal and professional growth among clergy 5; knowledge of personality development 4; discovery of one's own peculiar resources for pastoral ministry 5. Councils had varied goals: to train clergy in the art of counseling 2; to help church leaders become better teachers and leaders 2; to provide increased skills in working with individuals and groups 2; self-awareness; growth in professional functioning; skills in management; to sensitize ministers to the value of continued supervision; cooperating to face mission in housing, public education, legislation, and city planning; training pastors for urban ministry.

Denominational executives noted these goals: to help the minister develop basic skills of relationship, communication, & leadership 2; to help the minister gain insight into himself & to grow as a person 2; to help him enlarge his understanding of Christian faith in ways that help him sense the moral and theological meanings of the human situation and to ask the ultimate questions at all levels of society; to help the minister broaden his awareness of the world around him, and to comprehend the impact of social change upon human life; to provide specialized training in field-oriented context to groups of clergy; to provide an occasion for ministers to minister to each other; to help in personal problems; to provide pastors an opportunity to consider their ministry and plan for the future; to provide intellectual stimulation that will encourage home study; to increase personal and professional competence; to be relevant to both the gospel and the world; to enhance preaching skills through a traveling preaching clinic; to provide a historical seminar where events occurred.

Seminary goals in continuing education emphasized: opening avenues for personal enrichment 6; to examine current theological issues through dialogue between faculty and seminar 5; to release from professional duties and offer a change of pace 4; to offer an unstructured study opportunity for ministers to read 4; to develop the capacity and desire and definition of needs and goals for independent study 4; to make more skillful the clergy's use of their basic tools 3; to stimulate continued study and provide opportunities for directed study 3; to give intellectual stimulation, awareness, and growth 3; to relate theological, historical, and practical disciplines to the church and world situations where pastors work 3; to develop a strategy for planning change 2; to update in an area of felt need (5) or of current thought 2; to reexamine the church's ministry and mission 2; to exploit divinity school resources for continuing education 2; to enhance the pastor's self-understanding 1; to establish & maintain rapport between seminary and community; to provide opportunity for reflection, expression, growth, and interchange with others; to offer a person-centered rather than a content-centered experience; to interpret and encourage the formation of the ecumenical mind; to help prevent ennui, the fed-up feeling that can issue in a ministry that is unimaginative, insensitive, and bitter; to help participants to know and accept and act upon the social implications of the gospel as they are progressively understood; to aid with constant reformation and renewal of the local and the general church; to provide a three-week, resident, intensive continuing education for ordained ministry; to alert the laymen to today's changing world and the continuing mission of the church; to stimulate groups of clergy and laity to meet regularly in their own area for study and dialogue; to learn how to learn within the contexts of work in ways that draw upon resources there and to contribute to effectiveness there; to learn to carry on such learning with increasing independence of the need for oversight; to develop a style of career planning that grows in competence and sets limits on load to assure increased effectiveness according to local needs; to increase the professional competence of parish pastors; to use continuing education as a way of informing seminary faculty about the realities of contemporary ministry; to provide a means for parish clergy to contribute to theological education of future ministries.

Specialized agencies in continuing education stressed: to provide intercommunication among clergy 2; to renew, update, open windows 2; to bring about behavior changes or known behavior application as requested by or agreed to by participants leading to more effective ministry; to refresh and renew by

a week away from work, in a supporting situation; to cast new light on the preaching task; to help ministers (clergy & laity) to understand and use the principle of dialogue; to develop a sense of partnership between clergy and laity; to help ministers to understand and work in the structures of society; to provide an ecumenical setting where real differences between churches may be seen; to engender trust of persons; to awaken sensitivity to human need; to effect community and church change; to help pastors in personal growth and pastoral work with parishioners.

Universities and colleges stressed these goals: to inform and awaken lay and professional church leaders to change in society 3; to provide knowledge and skills to be more effective in the local situation 2; to assist the ecumenical movement by exposure and relationships among groups in the Christian tradition; to satisfy pressing current needs; to provide information on social and economic changes;to assist communities to develop human and natural resources.

Miscellaneous agencies noted these objectives: to help educators, especially clergy, to work better in strengthening marriage and family life; to equip ministers for new roles and provide essential skills to deal with organizational change, personal growth, and planning process; to present a factual and comprehensive analysis of the American economic system to clergy; to offer clergy opportunities to get to the heart of industry--the learning centers; to improve communication between clergy and professional people in industry; to develop executives; to be aware of pastoral care needs of clergy; to provide learning experiences on the local level to meet those needs; to stimulate the pastoral care potentiality of community clergy; to encourage clergy to remain involved in continuing education; and to provide some education in alcohol problems.

(2) The leader's choice of programs.

Asked to name the best of the programs he offered, respondents answered variously. ATC said human relations training 3; and others refused to choose because the needs of the student determine what is best. CPE responded: full-time clinical work that gets to the deeper concerns of ministry. Most often CPE respondents favored the longest terms of work that they offered: one year 9; six months 1; twelve weeks 16; six weeks 2. Some would not choose: each serves certain needs 4; all programs have the same goals 3; all are clinical in structure 2. Four said they offer only one program.

Councils said we offer only one program 3; church planning; neighborhood church-community programs; seminar to develop trainers; seminar on management for clergy. Denominational executives opted for seminars for young pastors; those closer to the case method. Seminaries chose resident study 8; different ones for different needs 6; only one offered 8; independent study in residence 2; resident study where pastors share aims and expectations with faculty and guest resource leaders 2; mixed lay-clergy at high professional level; guided study for groups; extension courses, where faculty meet pastors on <u>their</u> ground.

Specialized agencies responded: no preference, or all basically the same course; semester-length course; 8-week seminars; 4-week counseling course; ten-day institutes. Universities and colleges chose: town and country church institute; short courses and workshops; winter school of theology; variety from year to year prevents choice. Miscellaneous agencies said: all are good, though groups vary; summer program for seminarians; 3-week summer school; 4-day resident program.

Each agency favors the longest term that it offers, as providing for the deepest impact. Residential programs, where offered, are favored over non-residential.

(3) Means of evaluation

Asked what process of evaluation is used, respondents answered thus: ATC said objective tests 2; feedback sessions 2; staff evaluation of curriculum 2; tests of attitude & skill before and after training; subjective evaluations; mailed questionnaire; written & oral questionnaires; curriculum planning with trainees; self-evaluation by students. CPE responded: student's self-evaluation 45; supervisor's evaluation 42; weekly group sessions 27; personal interview 15; student feedback 6; externe consultants 3; tests 4. Councils said: feedback from clergy 4; group evaluation 3; committee evaluation 2; staff assessment 2; supervisor's evaluation 1; feedback from churches 1. Denominations said: informal evaluation by participants 2, by staff 1; questionnaire 6 to 12 months after experience; occasional mail follow-up; externe researchers who sit through institute and test; adapted test forms.

Seminaries said: participant questionnaire 23; evaluation by faculty 11, by invited consultant sitting through conference 3, by staff 3, by director 3; student feedback 14; 3-part questionnaire--before arrival, stating objectives; after 2-week session; and 3-6 months later, re changes in objectives & accomplishments; professional team of evaluators on limited basis; research consultant formulates and evaluates report instrument; tape recording; yearly evaluation; study of spontaneous letters; comparison with other programs; self-addressed envelope is sent home with each man & unsigned reactions are invited 2; group discussion of objectives; personal interviews with participants.

Specialized agencies said: student feedback at end 4; staff evaluation 3; questionnaire at end 4; follow-up after conference 2. Universities said: questionnaires from students 7; feedback from students 2; planning committee evaluation 2; annual questionnaire to students; evaluation session at end; comparison with other institutes. Miscellaneous agencies said: feedback from students 2; questionnaires 2, one or two years after conference 1; consultants; attitudinal change scale developed for us; pre- and post-seminar testing; staff evaluation.

(4) Popular types of program

Asked which program is most popular and why, respondents answered thus: ATC said human relations training--because it is "the thing" now; clergy intern program--allows 32 weeks for training; one-month program--intensive work. CPE answered: summer program for seminarians 10--less expensive in time & money; short-term programs 8; the longer ones 4; the clinical programs 4; one-day pastors clinic 5; we have only one 5. Councils responded: church planning; laboratory schools; those least controversial and most traditionally the role of the minister; human relations training; United Nations seminars; clergy management seminars; programs are all similar. Denominations said: church administration--the urgency is felt; young pastors' schools--the timing is right; pastors' institutes. Seminaries said: residential study 6; summer pastors' institutes 4; graduate study 2, in pastoral care 1; summer lecture series 2--to be in touch with best thinkers; single-thrust residential seminars; group guided reading program; counseling 2; preaching 2; basic continuing education (refresher & counsel).

Specialized centers said: 4-week residential counseling course; one-week conference; 10-day institute; semester-long course; lecture-discussion; no difference. Universities & colleges said: winter school of theology (4 nights); town & country church institute; programs with academic credit; communications workshop; seldom have repeaters. Miscellaneous agencies said: "marathons"; small group seminars; summer school (3 week residence).

(5) Programs of most educational value

Asked which program has greatest educational potential and why, respondents said: ATC emphasized long-term--seedbed for planting, growth, and evaluation of results; depends on goals. CPE said: year's internship 14; twelve-week program 10; all clinical programs 4; basic course in CPE 3; all CPE are equal except in length 3; each has its value. Councils said: all are important; those dealing with practical ecumenicity; trainer development seminar; conflict management programs. Denominations said: most are expendable; we want to become brokers, not programmers; young pastors' schools; guided reading program in afternoon of institute. Seminaries said: graduate courses 7; twelve-day independent study on campus 4; have not yet evaluated at this depth 2; cross-discipline, in-depth dialogue; 10-days on campus; Pastoral Fellows Program; those in biblical and systematic theology, less concerned about techniques and manipulation; urban ministries; counseling; preaching & theology--because the pastor comes motivated to be more effective; full-year program--collegial method, combined discrete & on-the-job ingredients, oriented to behavioral sciences; pastoral supervision program; only one offered.

Specialized agencies said: supervisory chaplains conference--training trainers; 3-month resident fellow program; all the same; semester-long course. Universities said: regular degree program; total program of inter-related parts, not unrelated series. Miscellaneous agencies said: educational television series; summer school (3-week residence).

(6) Lessons from experience

When asked, What would you do differently if you were starting over, respondents answered thus: ATC said: seek ecumenical base with clear goals and longterm commitments; more emphasis from the first on disciplined study, personal growth, accountability to the group; each course is revised. CPE said: nothing of major importance 12; introduce at earlier point the clinical experience 3; more attention to community/parish 3; more attention to interests and needs of participants 2; basic structure revised each program 5; less emphasis on grades; allow more time for group interaction; more acceptance of student as he is; ask board for time to do varied program; take more education courses in graduate school; seek closer association & cooperation with seminaries; begin in CPE at 30 instead of 35.

Council executives said: develop concrete plans for my own continuing education; arrange for parallel program for women; no major change. Denominations said: more attention to what other professions are doing; begin ecumenically; not much different. Seminaries said: cannot say 3; too soon to know 1; basically same 7; emphasize cross-discipline, in-depth dialogue; use research studies to set course; attentive to expressed needs of pastors; reduce workload to stress continuing education; stress continuing education in field instead of on campus; more place for non-BD clergy; involve churches in it more deeply; stress student learning from each other by group process; provide for non-alumni & non-Episcopalians; have participant pay part of cost, even if a token; involve pastors in non-theological subjects; break out of denominational isolation.

Specialized agencies said: offer some longer conferences; incorporate laity; more basic research in preaching as communication; more ecumenical; no radical change--basic principle is sound 2. Universities said: no basis for judging yet 2; coordinate planning by denominations, seminaries, universities. Miscellaneous agencies said: little change 2; sounder relation with seminaries and universities; more time tuning in on clergy needs and planning with them.

(7) Needed changes in American ministers

Asked in what ways ministers most need to change and develop over the next five to ten years, respondents answered: ATC said: more related to community & social issues 2; develop specialized ministry; clear and limited job description; aware of metropolitanizing of America & implications for ministry; trained in community organizations, all styles; ability in group dynamics and personal growth re social change; courage in restructuring own convictions re meaning of Christian faith; new focus on white America, root of most problems; competent strategists, accomplishing defined tasks; able to anticipate rather than respond to crisis; broader acceptance of non-parochial ministries.

CPE said: able to understand selves 9; involved in society's structures & problems 10; more aware of feelings of others 8; more flexible re religious traditions 6; ability to listen & be willing to get involved 4; maintain personal touch of love 5; relate theological understanding to psychology and human development learning 4; clear role concept integrated in self-awareness 4; adept at correlating theology and social sciences 5; develop theological perspective on life 5; renewed confidence in intrinsic value of Christian ministry 5; growth away from passive dependency 3; shared experiences with laity in personal growth opportunities 2; own up to ministry as profession, not as service to mankind or skilled activity or some other outdated definition 3; proper exercise of authority role of pastor 2; get rid of role of minister 2; more ecumenical trust 2; more concerned for individual and less cluttered by structures & program 2; develop professional responsibility in disciplined accountability 2; develop sense of internal authenticity drawing less from role, image, status, and more from self-knowledge 3; develop excellence in meeting human needs 2; learn how to help people & work with other professionals in community 2; re-emphasize parishioner-oriented shepherd ministry, away from socio-political leadership position; go to people rather than they to us; develop specialized proficiency while maintaining theoretical generality; demand continuing education from denominations; develop healthy balance between person- and issue-centered ministry; develop skills as leaders of a healing community; develop balance between interpersonal and meditative quality of life; develop new structure of local church to meet human needs; become more humble & serving, more realistic & daring; settle, or at least face, authority hang-up re pastoral role and personal development; become dynamic change agent in religious community; self-appreciation as a community resource person; able to cope with changing conditions in all phases of life;dialogical relationship with parishioners; greater freedom to use their potential.

Council executives said: social conscience & direct action on social problems 3; aware of sociological, economic, political, ecumenical changes in America & relate preaching and pastoral ministries to these changes 3; able to cooperate across denominational lines 2; develop flexibility in direct social involvement; lead people in task force operations;deepen religious convictions of believers; guide youth in religious life & work; shake old forms & cliches; develop political competence, to be able to work with varied groups; know the experimental church; move toward specialized and cooperative ministries; be willing to change; learn how to set and adhere to priorities in total ministries; become aware of social change and its meaning for existing institutional structures, and find security in church's message so that changing forms will not threaten the person's very existence; clarify roles; increase sensitivity & competence; skills in conflict management, change agency, and organizational effectiveness.

Denominational executives said: management & administrative skills 2; more concern re social situation; develop interests beyond church—arts, politics,

sociology, literature; nurture skills for ministry--communicating, counseling, teaching, administration; able to understand the world in which we live so as to find the church's particular mission; develop ways to keep in touch with the secular world and youth and build up a professional image of the man who speaks for God to and as a man; prepare for decline in membership & resources, so learn cooperation; change agent.

Seminaries said: improve ability to plan strategy & tactics for achieving change 4; become creative player-coach equipping laity in interaction with the world 5; clarify roles as ministers and accept distinctive role wholeheartedly 3; better knowledge of the faith, how to express it in contemporary forms, and apply to current conditions 3; see need for continuing educatinn as a personal responsibility 3; aware of the changing world, but also of that which abides in the gospel 2; develop teams to divide responsibilities 2; develop higher standards of professional competence 2; improve ability to communicate 2; become more independent in continuing education; greater skill in organizing local church for mission instead of maintenance 2; more ecumenism; develop pastoral union to represent in bargaining, for status, for continuing education, for publication of views affecting local & national issues; revamp theological method from deductive, dogmatic preoccupation to inductive, dynamic, experimental, attitude & approach; search for new theological foundation for Christian life and church; see theological meaning of changes in contemporary life--science, business, arts, etc.; change from defensive mind to inspired & wise offensive, identifying with all of life; aware of movements in society & competent to relate theology to needs of society; self-understanding, to be able to withstand pressure; able & willing to listen to each other, laity, world; realistic use of structures--administrative, social, etc.; see more facets of ministry than traditional ones, & more sensitive to opportunities in secular order for witness to gospel; able to maintain an inquiring, reflective style of professional life that learns continually & systematically from daily experience; able to cope with unpredictable & unprecedented in a world of change; able to identify & exploit resources for growth in context of daily work; able to use the greater freedom for creative ministry allowed by the confused state of the church; clear about their professional tasks and skills necessary to effective professional practice; equipped to love and lead in a change-resistant institution, & so to take part in forming a new social & world order under God; aware that changes demanded by youth are more basic than the older generation has been willing to believe; ready to relinquish a favored, exempt-from-criticism status; imbued with the spirit of Vatican II and its appropriate application to the American scene.

Specialized agencies said: increased ability to relate to others openly, trustingly, without being judgmental or threatening; able to minister through laymen instead of directly; learning what their role is and skills needed for it; building into professional practice continued learning; learning to handle conflict, change, and insecurity through managerial and communicative arts and sciences; to be ecumenical, dialogical, enablers of ministry instead of trying to be doers of it; flexibility, trust of laity and other clergy; professional confidence despite change & trauma; more professional competence, less academic, graduate-school stance; able to accept people where they are and lead them close to where they should be.

Universities & colleges said: aware of roles of clergy & laity in leading community change; stress educational role of minister and church as center for

continuing education; understand impact of science and deal with changes from sound theological perspective; aware how values develop and are transmitted; able to relate Christianity to what is happening here and now; better theological grounding; knowledge and skill in behavioral sciences; more specialized ministry as professionals; more consciously task oriented in selecting and carrying out planned objectives; more aware of milieu.

Miscellaneous agencies said: able to earn salaries and provide services for fees; see selves as learners instead of proclaimers; able to know and serve the real needs of parishioners.

IV. Some Impressions from the Survey.

(1) The difficulty in defining continuing education.

In the letter accompanying the questionnaire a definition was suggested: "the planned learning which goes on after a person changes permanently from his primary role as 'student' to 'minister.'" The definition will not fit the data in the survey. The responses show that neither this definition nor any other has been accepted. For example, seminary students are recorded as "clergy" by some CPE centers and as "laity" by others in CPE. Many such centers also report on clergy who have reverted to the role of "student" for a term or a year as chaplain interns, but they are included as engaged in continuing education.

The nature of "planned learning" is also variously understood. A program may be a four-hour workshop on one occasion; three days in the Church Center at the United Nations; a series of 14 weekly seminars; or an engagement in study extended over seven years on and off campus. This survey has accepted program data on the basis of respondents' own definition of continuing education. Thus it reports programs that are clearly appropriate and also some marginal ones.

Communication among continuing educators would be greatly enhanced if a mutually acceptable, readily understood definition of "continuing education" were developed. Meanings will continue to fail to meet so long as terminology is ambiguously understood.

(2) The impossibility of making a definitive survey.

No accurate, adequate survey of continuing education can be made successfully. No way exists feasibly to identify all the forms of continuing education for ministry, or to count completely the participation, or to specify the locations. Study Opportunities for Ministers is the most comprehensive listing, but does not include occasional and invitational programs or marginal forms. So long as the definition is not standardized, a survey cannot be complete.

(3) The rapid developments in continuing education.

Despite the difficulties in making a survey, however, growth is clearly evident. In the eight years since a study was made, a notable increase in personel and programs appears from the present survey. (1) In 1960 there were no urban training centers (or "action training centers" as they are now named). Now there are 19 centers or networks represented in the Action Training Coalition. (2) The number of accredited centers for clinical pastoral education has increased since 1960 from about 145 to 260 in September 1968; and the number of certified supervisors has risen in the same period from 182 to 377. (3) In 1960 there was

no denominational executive devoting full time to continuing education for ministry. Now there are eight in four denominations who spend full time on this concern. (4) There were no programs for pastoral doctorates in 1960 comparable with the provisions now made in several theological schools. (5) Specialized continuing education agencies have multiplied from three in 1960 to fifteen in 1968. (6) In 1960 three seminary faculty or staff were devoting half-time or more to continuing education for ministry. In 1968 the number reported is 23. (7) In 1960 "continuing education" was the responsibility of a subcommittee of the Committee on Theological Education, Department of the Ministry, National Council of Churches. In 1967 the Department of Ministry formed the Commission on Continuing Education and is seeking a staff person to devote much of his time to this concern. (8) In 1967 was formed the Society for the Advancement of Continuing Education for Ministry (SACEM), with membership now approaching 150 personal and institutional members. (9) In 1968 the Academy of Parish Clergy was organized and members from pastoral ministry were enrolled with commitments to systematic study over a three-year period. Such developments over the last eight years give evidence of the quickening pace in the continuing education movement.

(4) The problem of goal-formulation and evaluation.

Many ministers express an urgent need for continuing education. Some programs, it appears, have been inaugurated as crash attempts to respond to the need. Apparent similarities among programs may indicate relatively uncritical adoption of several types as models. Such a judgment may not be accurate, however; the forms may have been adopted after careful study of alternatives and decision that they offer the greatest potential for the sponsoring agency's goals to be achieved.

The survey indicates widespread dissatisfaction with the means used in evaluating program effectiveness. Except for the CPE group, no other agencies seem well pleased with the methods employed to test their results against their goals. Only supervised clinical programs seem to provide clearly articulated change goals and careful measurement of progress toward these objectives. Yet even in this group there is a difference between evaluation of the changes in <u>persons</u> and evaluation of the <u>programs</u> by which these changes were effected. No group is satisfied that its evaluation procedures are sufficient, it seems. With a few notable exceptions the continuing education movement is lacking in research that seeks better means of setting goals and charting progress toward these objectives.

(5) The status of continuing education for ministry.

Continuing education programs are in peril of being "too little, too late." The survey gives sparse evidence that any denomination through any of its agencies has made a massive commitment of its total resources to the continuing education of its ministry--clerical and lay. The rate of program development is increasing, but the problems of ministry are also growing in number and depth. A great many programs appear to be oriented to ministry as known in the past and present and with little attempt to reconstruct ministry for a changed and changing society. A new commitment to continuing education of ministry on radical terms is imperatively demanded.

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